Editorial Notes.

There is such a thing as a calm, receptive faith, which takes the events of life as God sends them. But there is also that other active, demonstrative, outreaching faith, which is not satisfied with present possessions, but longs and labors for and is assured of more. Lord, give us both kinds; the one to accept God's providences, the other that we may attain the richness of our privilege.

In our late Sabbath School lesson, "Thomas convinced," we learned that Thomas absented himself from the meeting, where the Lord came amongst the other disciples and identified himself as the crucified but now risen Jesus, by showing unto them his wounds. If he had been there he would have saved himself much anxiety and doubt. There is a moral in this for all of us: Let us not absent ourselves from the meetings of the church. Our continual presence may save us much doubting, coldness and anxiety. We cannot tell what blessings we may miss.

The late sudden fall in the thermometer has taught us several good lessons. One of them is that a good warm fire is very comfortable, and that it drives away the cold. Away from the fire we are liable to get chilly. Why do we not learn this lesson spiritually? No wonder we have so many cold souls around us. We do not come up to the Lord's great fireplace to receive the heat that eminates therefrom. The nearer we get to the Lord the warmer we will become. We become cold as we keep from the Lord. Then again we have learned that active employment will keep us warm. Active service in the church will generate warmth in the soul.

It Jesus had consented to make a spectacle of himself by plunging down from the pinnacle of the temple, and startling everybody by not being injured by the fall, he would have sinned. It would have been incurring imminent danger for no good purpose, only for display. Ministers sometimes attract attention to themselves just to be talked about, and by their odities get people to come and see them. That is just what satan tempted Jesus to do.

There is a place, however, for theology, as well as for practical piety. The Scribe was not blamed for asking the theoretical question, which was the greatest commandment of the law. It is very important for us to know what is the center of Christianity, out of which every duty is developed.

It is not burnt offering and sacrifice that makes piety; but a right heart, a heart of love to God and man. It is not going to church, nor activity in religious matters, nor the faithful performance of any other duties, but love. He is not converted who has not love.

There is good reason why the chief command of all is to love God supremely. The reason is that he is supreme and deserves supreme love. We should love him best and most who is himself best and most. There is a similar reason for the command that we love our neighbor as ourselves. They are like ourselves, of the same quality, as well worth attention and love as we are. God has made all men free and equal.

James and John wanted to have pre-eminence. They were ambitious. Now ambition is a very good thing, if it is directed toward a good object. To be ambitious to do all the good one can, to help all that is possible, and to *serve* well is noble; but a mere ambition for glory and fame is ignoble.

Ambition for glory makes enemies. James and John found that out when the disciples were moved with indignation against them. Ambition is trying to get above other people; but the people who are underneath do not like that, and are naturally opposed to those that put them under. Let it be evident that you are not trying to get above other people, but only to do your duty to God and man and to serve them all you can.

All commandments are important, each in its season. God is to be obeyed every time in the little things, as well as the great things. Speculation as to the greatest of the commandments is all well enough, but practicaliy the question is: What is our present duty?

The best men cannot expect always to escape better opposition. Bad men will not love good men, who fearlessly denounce their sins and crime. The rumseller will not love the church that does her duty and strikes a blow at the soul-destroying traffic.

Don't be afraid to appeal to the popular conscience. We find that the multitudes often followed Christ and were inclined to hearken to him. It is only bigots and those whose "craft is in danger," that will defy and oppose truth.

A convict said he was sent to prison for being dishonest, and yet, while there, he was compelled every day to cut out pieces of pasteboard, which were put between the soles of shoes made there, and palmed off on the innocent public as leather. If such is the case in the institutions where we expect to see criminals reformed, it is no wonder that we find some persons spend two or three terms in the penitentiary.

It is sometimes said that the longest way round is the shortest way through. It is more true that the surest way up is down. The way to learn to command is to obey. The way to rule is to serve. One is not a good teacher until he becomes a good scholar: Begin with service. Christ "humbled himself," and "*therefore*, God hath highly exalted him and given him a name above every name." What was so in the Lord's own case can be in ours.

It does not fellow that one is a coward because he is afraid. The most courageous person is the one who is afraid, and yet goes ahead. The disciples were often in great fear of what they should meet, but they pressed on in the footsteps of the Master all the same. Consider the danger is doing right and then do it.

The law can never make a man honest. It can only make him very uncomfortable when he is dishonest. A man that is honest only from fear of punishment, has not got the right principle. For when the fear of punishment is removed, then there is no longer any motive for integrity. The Gospel alone instills the right principle in the heart.

The *Christian Intelligencer*, in noticing the annual report of the Reformed Church on "The State of Religion," after noticing its encouraging aspects, goes on to say: "But the reports reveal other facts that are not so cheering. For instance; *Ninety-one churches report not a single person received into their fellowship on confession of Christ!* Thirty-three churches report but one, and thirty-eight report only two new communicants thus received." If the Brethren Church was in a state of lethargy like the above there would be little hope for the future.

Many of the old churches are falling into decay. They seemed to have outgrown the purpose for which God placed then in the world, and they are needed no longer.

The Christian Religion is not an accident as many are inclined to believe, but it is a part of the plan that God considered when he created the world and all things therein.

A Hundredfold.

I knew a young Christian whose father and brothers were infidels. When he confessed Christ they disowned him and drove him from his home. But did he lose by this? Far from it. God raised up friends who cared for him and educated him. He became an eminent minister of the Gospel. Thousands of ministers and Christians love him as a brother in the Lord. He belongs no more to that household where ignorance and vice prevail. But he belongs to the household of faith—to the family of God. He knows that even now he is a joint heir with Christ to an inheritance incorruptible and undefiled. No men on earth are so rich in friends as those who have forsaken all human kindred and severed all human ties for the sake of Christ. God loves them; Christ loves them; all the good people on earth love them; the angels in heaven love them. They are happy now in the knowledge that since they belong to Christ, the King of kings, all things are theirs; and that He who is the Lord of the world will make all things work together for their good.

In the reign of Charles I. a nobleman, who belonged to the Protestant party, was convicted of treason, deprived of all his estates, and cast into prison. There he began to study the Bible and became a Christian. A friend came to condole with him on his fallen fortunes. But the imprisoned earl said: "No, congratulate me! I am a thousand times richer than before. Here in the dungeon I have come into the possession of such wealth and honors as I have never even dreamed of." The visitor thought he was crazy. But he had found the pearl of great price: he had become rich toward God. That full enjoyment of spiritual good he probably would not have experienced had he not been deprived of worldly good. His seeming loss, therefore, was great gain.

If then, God rewards so bountifully those who make sacrifices for His sake, why are not all Christians happy? The answer is easy—they don't forsake anybody or anything to follow Christ. They stumble after him, carrying all of the world that they can in their arms. They want the rewards of the service without its toil and self-denial—the harvest without sowing the seed. No wonder they are disappointed. But yet it is true now as in apostolic times that for all cheerful, loving sacrifices in his cause Christ will repay us a hundredfold, even in this present time. If we do not live to reap all the blessed results, they will be the priceless heritage of our children.—*The Interior.*

The Gospel of Evolution.

'Tis a sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding *no God in this universe.* I suppose it is a reaction from the reign of cant and hollow pretence—men professing to believe what in fact they do not believe. And this is what we have got to—all things from frogs' spawn; the gospel of dirt is the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?" "To glorify God, and enjoy him forever." No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set *that* aside.—*Thomas Carlyle.*

The true philosophy of the gospel system is this—to feel that much depends upon ourselves, but, at the same time, entertaining the loftier conviction that all depends upon God.

Life and death may be mutually blessed, and death may make the highest blessedness of life, if only we take the order of things that is here, and start with and "salute the promises from afar." —*Maclaren.*

Faith is the act of trust by which one, being a sinner, commits himself to another, being a Savior. *Horace Bushnell.*

Books and Periodicals.

THE PULPIT TREASURY for December is on our table. This Magazine, like some noble tree, bears excellent fruit every month, and none richer or more abundant than that of this number, with which the year is closed. The illustrations in this number are the portrait of Dr. Phillips Brooks and a view of Trinity Episcopal Church, Boston, of which he is the rector. A characteristic sermon by Dr. Brooks accompanies his portrait, and a faithful sketch of his life by an Episcopalian clergyman. Other notable sermons are by Dr. Geo. L. Taylor on Christianity contrasted with Earthquakes; a Christmas service by Rev. J. Hall McIlvaine, and a New Year's Service by Dr. Jesse B. Thomas. Leading Thoughts of Sermons are by Drs. M. Dix, W. M. Taylor, Moses Hoge, MacArthur, T. B. Meyer, and H. M. Scudder. Rev. T. M. Griffith writes on the Marvellous Accuracy of Scripture Statements, Prof. H. Lincoln on The Christian Consciousness—Its Use and Abuse, Prof. R. V. Foster on The Song of Songs, Dr. W. S. Apsey on The Young Pastor and Foreign Missions, Rev. C. M. Alvord on Intemperance; Our National Sin, Rev. G. A. Tewksbury on Preparation for the Prayer-meeting, Rev. D. Gregg on The True Christian Life, Rev. J. B. Hoadly on Preparing to Preach Spiritually, Prof. T. Yeatman on The Moral Condition of Paris and France, Dr. W. DeL. Love on Home a Universal necessity, Rev. N. C. Stebbins on Church Sociables, Dr. Moment on The International Lessons. The Editorials are on The Old Subtlety Appreciative Words, Ambulance Work, Co operation: not Criticism, A Theological Clinique, "The Bright and Morning Star." Many other importact papers are also in this number. Yearly, $2.50. Clergymen, $2.00. Single copies, 25 cents.

THE AMEICAN AGRICULTURIST, the prospectus of which is published in another place, is in the first rank as a National Agricultural paper. It will be clubbed with the EVANGELIST for $2.60.